

Federal Council BULLETIN

Vol. XXII, No. 9

November, 1939



In This Issue

A Call to Our Fellow-Christians

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The Ecumenical Church in Time of War

An Editorial

A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

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RELIGION AND HEALTH
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FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE
New York, N. Y. November 24, 1939

UNITED STEWARDSHIP COUNCIL, ANNUAL MEETING
St. Louis, Mo. November 24-25, 1939

UNITED STEWARDSHIP COUNCIL, CONFERENCE ON
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St. Louis, Mo. November 27, 28, 1939

COMMITTEE ON TOWN AND COUNTRY
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HOME MISSIONS COUNCIL AND COUNCIL OF WOMEN FOR
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INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION AND
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Chicago, Ill. February 4-10, 1940

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Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church
African M. E. Church

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Reformed Episcopal Church
Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of
North America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

VOL. XXII, No. 9

NOVEMBER, 1939

THE EDITORIAL OUTLOOK

The Ecumenical Church in Time of War

During the last few years we have been gaining a new consciousness of the Church as an ecumenical society and realizing more fully what it means to be one Body of Christ throughout the world. In the second century the unknown author of the Epistle to Diognetus summed up this vision of the Church by picturing its members as widely scattered in different cities and boldly declaring that they "hold the world together." "This illustrious position," he said, "has been assigned to them of God, which it were unlawful for them ever to forsake."

"Which it were unlawful for them ever to forsake"! But now large parts of the world are at war—parts in which the Christian Gospel has had its widest acceptance, in which the Christian Church is most deeply rooted. All the terrible forces which tear mankind apart are unleashed again; forces not only of physical conflict but also of spiritual rupture—bitterness, hatred, misrepresentation. What about the Church of Christ in such a time? Does its reborn ecumenical outlook still hold? Is it in any sense still One Body, a universal fellowship, or is it forsaking "its illustrious position," broken into nationalistic sects? What can the Church do to "hold the world together" when everything else is tearing it apart?

To these questions no complete answer can yet be given. It is being evolved in these fateful days. But there are at least fragments of evidence that the answer may be a happier one

than was made when the last war came. A comparison of the position of the Church today with its position in 1914 may make this clear.

Viewed externally, the churches appear, in many great areas, in a weaker condition—in Russia subjected to open humiliation, in Germany threatened with a subtle undermining, and now in Poland facing similar dangers. It may even be that churches which once claimed millions of adherents will for a time be dissolved into little congregations where the "two or three" gather in the name of Christ and keep their candles burning in the Catacombs.

Yet from the standpoint of the Church as a whole, and especially of Protestantism, a star of hope is shining which was absent from the sky of 1914. Then there was nothing that we could call an ecumenical Church. In 1939 the ecumenical spirit is here and an ecumenical structure is in the making. A wider and a deeper sense of fellowship has been born. In spite of national, racial and denominational frontiers the churches know today something of *the Church*, the *Una Sancta*, and experience some real measure of Christian communion which cannot be broken even by war.

Although the war has arrived before the World Council of Churches has come fully into being, it has at least a preliminary organization in a Provisional Committee which includes representatives not only of the neutral peoples but also of the peoples whose governments are at war. It has headquarters in Geneva; its secre-

tariat includes churchmen of three neutral nations and also of Germany and of England. In 1914 all contacts between the churches of countries at war were broken, but now there is good reason to believe that channels of communication between the different branches of the Church will not be altogether closed. That is something new in the history of Protestantism.

More important still, Christians on opposite sides of the battle-line will be bound together in a real fellowship of prayer. Two years ago the world conference at Oxford, when the ecumenical movement was on its Mount of Vision, said:

"If war breaks out, then pre-eminently the Church must manifestly be the Church, still united as the one Body of Christ—though the nations wherein it is planted fight each other—consciously offering the same prayers that God's name may be hallowed, His kingdom come, and His will be done in both, or all, of the warring nations. This fellowship of prayer must at all costs remain unbroken."

But is this possible? There is reason to think that it is now possible to an extent not realized before. When the Provisional Committee of the World Council of Churches met in Paris last January, it was painfully aware of the fact that before another meeting war might have come. It therefore provided for a special "form of prayer for use by Christian people in all countries during times of wars and rumors of wars," and that common vehicle for united intercession was circulated some months ago in the various countries. Doubtless it is not in wide use, but at least there are elect spirits who are using it. The following excerpts from its litany centering in the petitions of the Lord's Prayer, illustrate the atmosphere in which it moves:

"Through the continued unity of all Christian people in allegiance to Thee, overleaping the divisions caused by hostility or war—

Hallowed be Thy Name.

"By new dedication of Christians in all lands to the establishment of justice in the earth—

Thy kingdom come.

"In the maintenance of the spirit of love and equity even in the midst of strife or war—

Thy will be done.

"By the establishment of peace and the supplying each of the other's need—

Give us our daily bread.

"Because by our self-interest and self-concern we have increased the bitterness between men and nations—

Forgive us our trespasses.

"If we have suffered loss or grief through the wrongful ambition of others—

We forgive them that trespass against us.

"When suffering and anxiety prompt feelings of bitterness and hatred—

Lead us not into temptation.

"At times of fear concerning the designs of others and of desire to gain security or advantage by unjust means—

Deliver us from evil."

To have such a fellowship of prayer in war-time is something new in the life of the Church.

An event of last summer, little publicized, has reinforced the spirit of unity which makes fellowship in prayer possible. It was the unhurried conference of church leaders and lay experts which met in Switzerland as an informal board of strategy on the position of the churches. They met as *Christians*,—English, German, Hungarian, Dutch, Swiss, American, Chinese, Japanese and others—at a time when nations were already in a psychology of war, when governments found it impossible to hold such a conference, and they faced together their responsibilities as members of the one Body of Christ on the eve of war. Again, that was something new.

Now when the day of testing has come the supreme task of the Church is to preserve its ecumenical spirit. No doubt there will be many lapses and failures, but we may gather courage from hopeful indications already at hand. Two documents which have come out of the first week of the war are illustrative. One is a letter from a German pastor to an English colleague in the foreign missionary aspect of the ecumenical movement. He writes these moving words:

"With these lines I have to say farewell to you. We have to expect to be called for military service in Germany. What this means for men like ourselves, who have been blessed in these years by friendship and trust, by fellowship and love of Christians all over the world, that cannot be expressed in words . . . We have to go the way into darkness . . . [but] I shall remain a man of the Christian mission in spite of all that may come upon us during the years ahead."

The other illustrative document is an article in *The British Weekly*, entitled "The Kingdom That Cannot Be Shaken." After saying that he

sees no alternative except to engage in what he calls "the devil's business—the devilish business of modern warfare," the writer sounds the authentic ecumenical note when he adds:

"From our fellow-Christians in enemy countries we are at present cut off, so far as it is given to man to cut us off. But what kind of friends are they whom we cannot trust out of our sight? We must not sin against the Body of Christ by forgetting or denying that our fellow-Christians in enemy countries are praying with us and for us every day, that they are feeling, as we are, the hideousness of war, that they are holding up, as they are able, the standard of Christ, and that the fellowship of the Church Universal holds in spite of war."

If such a vision of the ecumenical Church can be maintained, we shall have a new revelation of the one Body of Christ throughout the world and make men see more clearly that the secret of the unity of mankind is in the fellowship that the Holy Spirit creates through Him.

Appeals for Mercy and Relief Abroad

Many calls are coming to the American churches from China and from Europe for assistance in alleviating the suffering resulting from war. The churches are eager to fulfil their Christian responsibility but are somewhat confused by the variety of appeals from many different agencies. In the effort to give information and guidance, the Foreign Missions Conference of North America and the Federal Council are constituting a joint committee on foreign relief appeals. It is expected that the committee will have some statement to make to the churches in the near future.

It probably will not be found advisable to attempt an immediate amalgamation of the various appeals in a joint campaign. It is impossible at the present time to determine the nature and extent of the war-time relief which we may properly be called upon to give. It is obvious, however, that the churches should support more generously those agencies which they have constituted and with which they work in close association, such as the Church Committee for China Relief, the Central Bureau for Inter-Church Aid, the American Committee for Christian German Refugees, the American Friends Service Committee, the International Missionary Council,

the Y. M. C. A., the Y. W. C. A., and the Far Eastern Student Emergency Relief Fund.

For Open Houses of Prayer

Prayer, in the trenchant words of Douglas V. Steere, is "a form of waking up out of the dull sleep in which our life has been spent in half-intentions, half-resolutions, half-creations, half-loyalties, and a becoming actively aware of the real character of that which we are and of that which we are over against."

The tragedy of war, the appalling suffering around the world and our own spiritual feebleness in the face of it all are making people feel more the need for a waking up out of the dull sleep in which our life has been spent. Might not many such people be stirred from spiritual lethargy if the doors of our churches stood open on week-days, inviting them to quiet meditation and prayer? Catholic churches are likely to be found open at all times, but Protestant churches only seldom. We therefore welcome the thoughtful suggestion of the Women's Coöperating Commission of the Federal Council that "all churches in all communities provide opportunities, unitedly or separately, for constant prayer that Christ's power may be released in the whole world at this time of crisis." We hope the suggestion will be widely heeded.

Lives That Live Forever

Every month word is received of the death of some friend of Christian unity who has been a contributor to the Federal Council's work. It is gratifying to discover that some of them are remembering the Council in their wills. Five such bequests, in modest amounts, have come to our notice this year. By their bequests these friends have a permanent part in the movement for a more united Church, even though they themselves have passed from the scene.

Are there not readers of the BULLETIN who would like to remember the Council in this way and have an unending share in its service? The legal name, as incorporated by a special act of the Legislature of the State of New York, is The Federal Council of the Churches of Christ in America.

A Call to Our Fellow Christians

(Issued by the Federal Council's Executive Committee on October 6)

WITH grieving heart and stricken conscience we confront the fact of war. But we are not in despair. God, Whose holy love is declared in Jesus Christ, is not in eclipse except as we have turned from Him to walk in our own shadow. He has made us for Himself; and, be the night short or long, we shall yet praise Him.

We call upon the churches to repent. Every land has some share in the common guilt and the Christians in every land have followed their Master only "afar off." Penitence is the mood that best becomes us. We must lead the world's contrition if we would minister to the world's tragic need.

We call upon the churches to keep and strengthen their world-wide bonds. Despite the cleft and violence of war there is a world-wide Christian family, in which even now, across the chasms of war, men of all nations can realize their kinship in Christ.

We call upon the churches to defend the liberties of press, platform and pulpit which war anywhere harshly threatens, and especially to uphold that freedom of conscience without which past martyrdoms are betrayed and victory becomes defeat.

We call upon the churches to pronounce war an evil thing alien from the mind of Christ. To those who for conscience's sake cannot fight, war is anathema. To those who fight for conscience's sake war is still evil, though they believe it an inescapable choice in this present evil world. From the baleful wind of the last war we now reap the whirlwind. Thought and conscience will be cleared if we brand war as evil.

We call upon the churches now to seek peace, not for safety's sake or for profit's sake but for Christ's sake and a kindlier world. We could not, and would not, be immune from the world's problems and pain. By generous gift and practical service let us know "the fellowship of His suffering" in war-torn lands. By trenchant thought let us explore the hidden causes of war. With willingness to sacrifice let us join with others in preparing the outlines of a just peace, of an economic life undisfigured by poverty and greed, and of a world order in which the common need and service of all nations may find a home.

We call upon the churches now to reaffirm good will when ill will is rife. It is our task now, while resisting hatred, to cleave to the right; while guarding against misleading propaganda, to discern moral issues and to stand for the truth; to dismiss hysteria in the strength of a quiet spirit and, for Christ's sake, Who bade us "love one another," to refrain from bitter condemnation.

We call upon the churches now to make unfailing intercessions. It is our deepest task, our spiritual and creative enterprise, to pray without ceasing in His name Who prayed for all men from a cross.

So shall the Church be His body, the new incarnation of His Spirit among men. "Hope thou in God, for we shall yet praise Him Who is the help of our countenance and our God."

Armistice Day and World Peace

In accordance with the custom of twenty years the Federal Council's Department of International Justice and Goodwill is providing special materials for use in connection with the observance of Armistice Sunday (either November 5 or November 12 as may be preferred) in the interest of world justice and peace. The material includes the Call to the Churches adopted by the Federal Council's Executive Committee, (5 cents a copy; \$1.00 per hundred) a digest of the most important conclusions of the various ecumenical conferences relating to international problems, and prayers and other selections appropriate for the occasion. The "Form of Prayer for Use in Times of War," sponsored by the Provisional Committee of the World Council of Churches as a means of maintaining a sense of Christian fellowship and unity even in wartime, is especially fitted for use in the Armistice Sunday observance. (5 cents a copy; \$1.00 per hundred.)

A novel feature of the observance of Armistice Day (November 11) this year has been proposed by Kamiel Lefevere, the carillonneur of the Riverside Church, New York. He has suggested that every church which has a carillon provide for a simultaneous playing of the chimes immediately following the two-minute silence at eleven o'clock on the morning of Armistice Day. The suggestion is put forward as a special way of arresting the attention of people who may not go to regular services of the church but who need to be reminded of the deeper considerations suggested by Armistice Day in a year when another world war has broken out.

Information Service, the weekly organ of the Federal Council's Department of Research and Education, on September 30 devoted its entire issue to an analysis of "The War, the United States and the Christian Churches."

A Letter to the President of the United States

October 9, 1939

Honorable Franklin D. Roosevelt
The White House
Washington, D. C.
Dear Mr. President:

By authorization of the Executive Committee of the Federal Council of the Churches of Christ in America we assure you that we welcome your statement on the occasion of the outbreak of hostilities in Europe to the effect that you hope the United States will keep out of this war and believe that it will do so. We are grateful for your assurance that every effort of our government will be directed toward that end.

We support you in your purpose that our government shall not join in this war. Our desire to prevent the involvement of the United States in military conflict does not mean that we seek physical safety for ourselves at a time when millions of people in other lands are being subjected to the privations and perils of war; nor does it mean that we condone the exploitation of the needs of other nations for private gain. We seek to keep the United States at peace in the hope that our nation may thereby render a greater service to mankind.

We are urging our churches to support your appeal that citizens of our country refrain from exploiting the present crisis for their own financial profit. We believe that appropriate measures designed to prevent such exploitation

should be adopted. For the sake of peace, for the sake of our national honor, for the sake of a sound domestic economy, we believe it is imperative that wars elsewhere be not made the occasion for our profiteering.

We also support you in your purpose, expressed in your radio broadcast on September 3, that "the influence of America should be consistent in seeking for humanity a final peace which will eliminate, as far as it is possible to do so, the continued use of force between nations." Our churches support the policy of international cooperation implied in this declaration. We therefore urge our government to indicate, at the earliest opportunity, the terms upon which it is prepared to cooperate with other nations in the establishment of peace in Europe and in the Far East and in the development of some form of political world order in which certain aspects of the sovereignty of the individual state would be limited in the interests of the world community.

We assure you, Mr. President, of our prayers that you and our other leaders responsible for the determination of national governmental policy may be guided by the Spirit of God to choose such measures as will enable the United States to serve most effectively the ends of justice, liberty and goodwill for all people.

Very respectfully yours,

GEORGE A. BUTTRICK, *President*.

SAMUEL MCCREA CAVERT, *General Secretary*.

Christian Year Calendar: 1940

The 1940 edition of the "Calendar for the Christian Year," following the outline of special seasons and festivals recommended by the Federal Council's Committee on Worship, is now ready for distribution. In printing the calendar the liturgical significance of different colors has been recognized, adding both to the attractiveness and the symbolic value of the calendar.

The Christian Year as followed by the Council combines the historic emphases of the Anglican and the Lutheran Churches,—including Advent, Christmas, Lent, Easter and Pentecost,—with the contemporary interests of the Church in the life of the modern world.

The calendar is published by the Ashby Printing Company at twenty-five cents for a single copy. It is made available in quantities at greatly reduced prices in order to permit local churches to sell the calendar to their members at a substantial profit. The regular edition of the calendar carries a reproduction of W. L. Taylor's painting based on Proverbs 27:11: "My son, be wise and make my heart glad." By special arrangement with the Ashby Printing Company a local church may have an edition which presents a picture of its own edifice. Inquiries should be addressed to the Ashby Printing Co., Erie, Pa.

The volume by Howard Chandler Robbins, a member of the Federal Council's Committee on Worship, entitled "Preaching the Gospel" has come from the press of Harper & Brothers this fall and contains a wealth of suggestions as to worship and preaching organized around the sequences of the Christian Year.

At the fall meeting of the Committee on Worship held on October 17 Professor Frank M. McKibben, of Northwestern University, spoke on "Worship in Church and Church School."

Home Missions Councils Meet

The annual meeting of the Home Missions Council and Council of Women for Home Missions will be held in Indianapolis, January 10-14, 1940. On January 10 and 11 the separate business of the two Councils will be transacted and on January 12 and 13 there will be joint sessions.

The evening session on January 13 will be devoted to the interests of refugees, sharecroppers, and homesteaders.

Home Missions Sunday will be observed in Indianapolis churches on January 14, and a mass meeting is planned for the evening on "Home Missions and World Mindedness."

10,000 in Kansas City Candlelight Service

LAUNCHING the "year of preparation" for the National Christian Mission, which is to begin in the Fall of 1940, over ten thousand persons attended a great meeting on the evening of September 29, in the municipal auditorium of Kansas City. Twelve hundred organizations and groups were represented. Many from western Missouri and eastern Kansas were present from a radius of two hundred miles. The speakers of the day were Dr. Ralph W. Sockman, pastor of Christ Church (Methodist) of New York, and Dr. Jesse M. Bader, Director of the National Christian Mission.

A candlelight service of dedication, observed at the close of the service, made a profound impression. Dr. Bader, in behalf of the National Christian Mission Committee, lighted a candle and ten persons representing as many age levels, interests and groups, came forward to light their candles from it and pledge their help in the Kansas City Mission.

As a spiritual undergirding for the movement, plans are already under way to launch a Fellowship of Prayer through the churches across America, beginning with the Week of Prayer next January 1-7.

In beginning the candlelight service, Dr. Bader said:

"This service is symbolical. The National Christian Mission Committee has authorized that a candle be brought to this service and lighted by me in their behalf to symbolize the light that comes through Christianity from Him who said, 'I am the light of the world.' The representatives on the platform who have been selected to represent their groups will each one in turn come to the candle representing Christianity and light his candle. By this act his group gives its witness to the fact that it believes in the Light that radiates from Christianity and dedicates itself for the sharing of that light during the Year of Preparation for the Kansas City Christian Mission.

A Boy Scout, representing youth, then said:

"A Boy Scout is loyal. I light my candle at the flame of the Church and pledge the loyalty of the youth of America to the ideals for which it stands."

A high school girl, representing the students, lighting her candle, said:

"A long time ago Saint Paul said to a young man, 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' I light my candle at the mind of Christ and pledge the support of the students of Kansas City, America, and the world to the great mission of making the world really Christian."

The president of a Bible class association declared:

"Laymen have always played an important part in the life of the Church. The twelve Apostles were all laymen and Jesus called each of them personally, having in mind a definite place to be filled. I light my candle from that of the Fisher of Men, and pledge the support of the church laymen in this spiritual mobilization."

Then came the Chairman of the Women's Coöperating Commission, who said:

"Ever since Jesus commended Mary of Bethany for assuming 'the better part,' women have played a very large part in the work of the Kingdom. I light this candle and pledge the unqualified support of the women in prayer and preparation for the Christian Mission."

A Negro woman, representing minority groups, announced:

"When Jesus sat on the well-curb and talked with the woman of Samaria, He was recognizing the minority groups of every race and nation. I light a candle from His flaming life and pledge the support of all these in working for the Brotherhood of Man."

A union worker, representing labor, said:

"Jesus represented God as a worker and He Himself was a laboring man. It is through creative work that we discover ourselves and become workers together with God. I light my candle for the laborers of the world and pledge support to the Master Builder."

The Secretary of the Chamber of Commerce followed, saying:

"No group in the community has a more vital stake in our moral and spiritual resources than has the business man. We cannot have permanent prosperity apart from integrity of character. On behalf of the business men of America, I light this candle and pledge our support to this spiritual mobilization."

A Chinese girl, representing the groups working for world peace, said:

"We believe that in the fullness of time the prophecy shall be fulfilled and we 'shall beat our swords into plowshares and our spears into pruning hooks; and nation shall not lift up sword against nation, neither shall we learn war any more.' I light my candle at the flame of the Prince of Peace, in pledge of the fact that we shall work for the dawning of that day."

A representative of the village and rural areas of the state said:

"We need a bridge of understanding between the city and that part of American life outside the city. They need one another and the country needs them coöperating. I light my candle at the Candle of Christ, who divided His ministry between the great city and the outlying areas, and pledge my support in getting these two to work together."

The service was concluded by Dr. Bader with these words:

"He who is the Light of the World also said, 'Ye are the light of the world. A city set on a hill cannot be hid, neither do men light a lamp and put it under a bushel, but on a stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.'"

Race Relations in Rural Areas

THE annual all-day meeting of the Department of Race Relations, held at Riverside Church, New York, October 5, was a significant occasion because of the presence of experts in the fields of the Church, agriculture, education, labor, industry and social welfare, and the discussions which they led to guide the Department's expanded program.

On the responsibility of the Church in rural areas helpful information and suggestions were given by Dr. J. M. Ellison of Virginia Union University, T. M. Campbell, Field Agent of the U. S. Extension Service at Tuskegee, and Arthur D. Wright, president of the Southern Education Foundation. "Too much stress cannot be laid upon the need for a higher type of ministerial leadership, less emphasis on singing and preaching, and more on the type of religious instruction that prepares the people to grapple with the problems that confront them," said Dr. Ellison. Mr. Campbell described the expansion of the service of U. S. Negro demonstration agents in rural areas of the Cotton Belt until there are now over 500. "The Church can help," he said, "in the problems of race relations in all of our work in this section because it has the Christian approach, which is always most effective in the end. The welfare of our lowest must be our responsibility as Christians."

A striking suggestion to church leaders was made by Mr. Wright who proposed that "in the same way as there are Jeanes Fund teachers working among all the people in these rural communities there is need for some try-out of the idea of a Jeanes preacher; somebody who would not be limited to any single denomination but could go around and help all the ministers and all the churches toward a higher standard of leadership and service."

Lawrence A. Oxley of the Social Security Board, Washington, D. C., an officer in the newly organized Interracial Commission of the Protestant Episcopal Church, suggested that in centers where industrial and employment opportunities are limited for Negroes "we can do only a limited service among Negroes and their ministers unless we also reach the white Christians in that same community." Industrial conditions affecting both Negro and white workers were pictured by Mark Starr, Educational Director of the International Ladies' Garment Workers Union, who said that interracial cooperation really works in the garment workers' unions. "Whenever the Church can develop a 'learning situation' of having white and Negro people working together in some common task it will be found that racial tension and conflict will disappear," said Mr. Starr.

Rabbi Israel Goldstein of Congregation B'nai Jeshurun, New York, the speaker at the luncheon session, declared that "the problem of anti-Semitism is one in which we have a common task and a common challenge as spokesmen and leaders of religion." He added:

"It is important to make the American Christian community understand that anti-Semitism and the forces behind it imperil not only the Jew but the Christian as people in American life, since we have a common foe, the pagan, whether he be called Nazi or Communist. He challenges the validity of all that Judaism and Christianity have stood for in these centuries. . . . Religion must again make its ancient affirmations that human life is sacred, that it has rights which must not be violated. . . . The Ten Commandments and the Sermon on the Mount are the standards of our morality; they are constant. When these affirmations are challenged it becomes our highest duty in the name of God to resist and resist together."

Presiding over the sessions were the co-chairmen of the Department, Mrs. Lucius R. Eastman and Bishop J. A. Gregg. A review of the year's work was given by Dr. George E. Haynes, executive secretary, and Miss Katherine Gardner, associate secretary.

The Department's Committee on Economic Life, of which Dr. Edward T. Devine was formerly chairman, has for the past ten years fostered an effective program in rural areas through the assistance of government farm officials, bishops and other church leaders.

INTERRACIAL BROTHERHOOD MONTH

Announcing the observance of Interracial Brotherhood Month, February, 1940, the Department of Race Relations gives the date of Race Relations Sunday, February 11, as only a part of the observance which in many communities has already extended throughout the entire month.

The Federal Council's special Message for Race Relations Sunday has this year been prepared by the Rev. Philip Cowell Jones, Associate Pastor of the Madison Avenue Presbyterian Church, New York, who is chairman of the Department's Committee on Church Activities. The Message says in part:

"While bugles call millions to arms, to suffering and death, Christians still hear the 'still small voice' of God telling them again and again that Brotherhood and Peace shall prevail. . . . If our churches are truly Christian they can fulfill their obligation to make the United States of America a nation in which brotherhood prevails. . . . Respect for the personality of individuals irrespective of race or color is basic to brotherhood. . . . Christians must give themselves to the exposition of and opposition to every cruelty and injustice which greed, bigotry and prejudice create. . . . The Church is called upon to purify herself of the great modern heresy of racial discrimination within her own walls. The friendly pattern of Christian social life must replace unbrotherly conduct in city and country. In the spirit of Christ, Christians are to break down walls of prejudice and build lasting highways of understanding and bridges for brotherhood. . . . No day or week or month (for race relations) will suffice. Education in brotherhood is a continuing process. We must emphasize Brotherhood Years, Brotherhood Decades, Brotherhood Centuries, until, in the grace of God, it is Brotherhood now."

The Message contains also some practical church activities that might be promoted throughout the year toward better racial understanding. Program suggestions for various organizations of the church are again issued for the observance of February 11.

Inter-Council Field Department Established

BY official action of eight national interdenominational organizations an Inter-Council Field Department came into existence last month. The first meeting of the department was held on October 5 in New York, effected its departmental organization and authorized plans of work.

Dr. Hermann N. Morse of New York was elected chairman of the supervisory committee, Miss Mary C. Smith of Minneapolis, Vice-Chairman, and Rev. John B. Ketcham of Chicago, Recording Secretary. The staff of the department will consist of the field staff of the co-operating agencies and as the basis of organization of the Staff Council, Dr. J. Quinter Miller of Hartford, Connecticut, was elected Chairman and Rev. John B. Ketcham as Secretary.

The Department chose as a major emphasis the concentration of efforts in helping state, city and local councils and denominations develop the spirit of coöperation, and in assisting to create vehicles for practicing the spirit of coöperation where such agencies do not now exist. As a slogan for the emphasis, "Making Ecu-menicity Local" was selected.

The Staff Council held its first meeting on Friday, October 6, for purposes of assigning responsibility to its various members in carrying forward the work of the Department.

The organizations uniting in this Inter-Council Field Department include The National Committee of Church Women, the Home Missions Councils, The Federal Coun-

cil of the Churches of Christ in America, The International Council of Religious Education, The Foreign Missions Conference of North America, The Missionary Education Movement and The United Stewardship Council.

Through this coöperative field service the constituent bodies aim to develop a united strategy for American Christianity, as the functions and procedures of the department become clearer through the experience of working together. At the outset the department will seek:

1. To aid in developing and strengthening coöperation among Christian forces in regions, states, cities, counties, and local communities with a view to more effective service to the needs of the constituencies in these areas.
2. To serve as a channel through which the needs, experiences and impulses of the local community, the county, the city and the state may be made known to the national denominational and interdenominational agencies.
3. To coördinate the major field enterprises of the national interdenominational agencies.
4. To assist in the promotion of interest and participation in those field enterprises of the parent bodies which have received the approval of the department.
5. To aid each parent body in the development of its field program.
6. To plan new projects to meet unmet needs, such projects being for joint sponsorship of the coöperating agencies constituent to the Inter-Council Field Department.

Inter-Church Aid in Hour of Need

"WHEN the need is greatest, God's help is nearest!"—and usually in this way, that with His spirit He awakens a new brotherly love at the right time. Evangelical Christianity has passed through terrible crises in the last few decades. Again and again these have called forth the miracle of Christian love.

When the French churches faced their huge reconstruction work in the devastated areas, American Christians gave nearly \$3,000,000 and the handsome headquarters building in the Rue de Clichy, Paris. To ameliorate the frightful distress of German Protestantism after the war, the little Swiss churches gathered a million Swiss francs for their German brethren.

In these two enterprises lie the roots of the Central Bureau for Relief of the Evangelical Churches of Europe, founded in 1922. The spirit of God had, through new needs, created new channels for the progress of helping love.

The distress of the French pastors in 1926, the threat-

ened ruin of the German deaconesses' institutions, the Chinese famine, the Russian famine, the martyrdom of the Russian Christians, the horrible tragedy of the Armenians, the precarious condition of the Magyar Reformed Church in Transylvania, of the Hussite churches in Czechoslovakia, of the only Protestant college in Spain (El Porvenir), the sufferings of the Assyrians, the Menonite exodus and subsequent migrations of refugees of many races and creeds—all these caused a thousand holy wells of Christian brotherliness to spring up, uniting them in a mighty stream of helping love which flows through all the Christian world.

Will the distress of this day again be able to count on similar Christian solidarity? The belief in God's inexhaustible powers will answer "Yes!" to this question even though most of the world is threatened with poverty.

At the moment, urgent calls of distress come from pastors' families in France and in Transylvania. The war on the one hand, and the cutting off of the Rumanian Reformed churches from help which formerly came from

Hungary and Germany, make the outlook for thousands of faithful Christian households very bleak. In France the hard-pressed church boards face the problem of finding substitutes for the men at the front, providing subsidies for families whose bread-winner gets only the army stipend, and providing for the evacuated families from Alsace-Lorraine, Paris, and other military zones. In Transylvania scores of parishes rely for winter clothing wholly on the garments which the Swiss Bundle Collection is able to gather up, their pastors are living on starvation wages, unable to pay for the most urgent medical attention.

Students in exile are in urgent need of scholarships to tide them over for a couple of semesters at least. There is no place for these boys to go; by the time they finish their theological education, however, new ways may have opened for them. And everywhere refugees. . . .

But do we not need every penny for our own needs, against the day of the poverty which may come to us likewise? In answer to this, one can only point to the Prophet Elijah, to the widow's cruse which in time of famine was never emptied, because God's blessing always kept filling it up. All brotherly help is faith in God!

ADOLF KELLER.

China Relief Appeal Continues

IN spite of the new relief needs created by the war in Europe, the Church Committee for China Relief has decided that the suffering in China is so tragic that it must continue its appeal. It is seeking one million dollars during the coming year.

At the meeting held on September 7 under the chairmanship of Mr. Harper Sibley, Major Arthur J. Bassett of Shanghai, the American business man who serves as chairman of the American Advisory Committee which allocates the relief funds in China, was present. On reporting on the work, Major Bassett paid a great tribute to the American missionaries for their heroic and sacrificial efforts in the relief program. The following excerpts from Major Bassett's remarks give an up-to-date summary of present needs:

"The needs in China are unlimited. In the district flooded by the Yellow River, where these floods have turned the entire Yellow River waters into the Hwai River valley, five million to ten million people will have to be evacuated. There is great suffering from lack of food, shelter and medical attention.

"Besides the flooded regions, there are the areas that have been fought over and where there has been great destruction so that in various centers there are large numbers of refugees. These people will not be able to live by their own efforts for some time to come. What is true of the areas in the north has become true of the areas in the south. And now the needs are becoming acute in West China as well.

"Relief in China is allocated in the places where most needed. This relief, made possible by money contributed in America through the Church Committee for China Relief, has been accomplished with the greatest value and effectiveness, as well as economy of administration. In China we had a large group of missionaries to do the work for us without charge. We have therefore been able to do this work without administration expense.

"Our relief has been done effectively, because the people doing this work had the training and experience needed for it. I do not think any relief situation in the world could have existed similar to the one in China where we have had the use of mission schools, hospitals and churches. I believe that the work should be continued. I hope that you will be able to raise the money to do it."

The Foreign Missions Conference, through its Committee of Reference and Counsel, at its fall meeting urged the foreign missionary agencies working in China to take

the following steps with a view to making the relief program more effective:

"1. To designate one officer to coöperate with the Church Committee for China Relief and

"2. To send all monies received for China relief through the Church Committee for China Relief unless specifically ear-marked for use by their own missionaries."

As a special method of helping the Chinese, Mrs. Charles K. Roys, Associate Director of the Church Committee for China Relief, has prepared a Christmas card showing a Chinese Madonna and Child which friends of China are asked to use at the coming Christmas season. The cards are priced at fifty cents per dozen. Each card bears this note: "My Christmas gift to you, this year, in remembrance of the Christ-child, is being sent to China to rehabilitate a destitute child for month(s)."

New Plan for CCC Camps

The plan of assigning civilian ministers to assist in the religious work in the Civilian Conservation Corps Camps, under what is known as the "contract clergy" plan, was approved by the General Committee on Army and Navy Chaplains on September 25. Under this arrangement the work of the regular chaplains who give full-time service is supplemented by the part-time service of ministers in nearby communities who go to the camp one day per week for the purpose of conducting religious services. Since each chaplain has eight camps assigned to him as his area, it is usually impossible for him to hold services regularly every week without outside assistance. In order to meet the need for this assistance the contract clergy plan has been adopted.

The General Committee on Army and Navy Chaplains has offered its services in inquiring into the qualifications of applicants under the contract clergy plan, with the understanding that the certification of the appropriate denominational authorities, cleared through the General Committee, is required before appointments are made.

Status of World Council

Possible postponement of the first meeting of the World Council of Churches, which was scheduled to be held in America in 1941, will be discussed at the meeting in the near future of the Joint Committee representing the American and the Canadian interests. The final decision will probably not be made for some months until the duration and effect of the war are more clear.

The executive office of the Provisional Committee of the World Council of Churches continues to function in Geneva despite the strains of war. Dr. Henry Smith Leiper, the American Secretary of the World Council, calls attention to the fact that, while in 1914 the churches had no effective international ties, they now find themselves with a well-established central agency, with a network of constant communication between church leaders of the various nations and with a definite determination to maintain the ecumenical spirit in spite of the war.

At the meeting of the Joint Executive Committee of the American Sections of the Life and Work and the Faith and Order movements, held in New York on October 5, Dr. William Adams Brown was elected Chairman, succeeding the late Dr. J. Ross Stevenson. Dr. George W. Richards was elected Chairman of the American Section of Faith and Order, also succeeding Dr. Stevenson. At the meeting of the Continuation Committee of the World Conference on Faith and Order, held at Clarens, Switzerland, last summer, Dr. Richards was elected chairman of the world organization.

Rights of Minorities in the U. S. Upheld

The American Committee on Religious Rights and Minorities issued last month the following declaration on "Racial Minorities in the United States," prompted by the conviction that in order to have their largest influence in behalf of freedom in other lands Americans must exercise greater vigilance to maintain the rights of minorities in our own country:

"As believers in religion and lovers of liberty, we Americans have justly and openly voiced our condemnation of the oppression of Jews in Germany and of other minorities in Europe. We rejoice that our country has afforded a haven for many refugees who have fled from those who outraged and despoiled them, and we should continue our efforts in their behalf.

"Meantime, should we not deal more effectively with discrimination and exploitation at home? Negroes, Indians, Mexicans and Orientals in the United States are asking for that justice and good will which we advocate for minorities in other lands.

"Is it not imperative that organized religion and its leaders should now act more decisively in whatever ways they can be effective: (1) in those states and cities where unequal and unfair educational facilities for Negroes and unequal pay for their teachers are proverbial; (2) in communities where Negroes are unfairly excluded from many occupations in commerce and industry; (3) in the Cotton Belt where exploitation under the sharecropper-tenant system has not only created a class of black serfs but has become a yoke upon a larger number of landless poor whites; (4) in the courts where tragic cases like that of the Scottsboro boys (half of whom are still in prison for alleged crimes

for which the others were set free) still disgrace us; (5) in legislation to protect Negroes where they are menaced by merciless mobs; (6) where they are denied parks, playgrounds, and other public advantages; (7) where they are not given equal accommodations on trains, buses, and airplanes; and where in 'ghettoes' of towns and cities they are without public improvements and decent housing conditions."

The document is available at 5 cents per copy, \$25 per thousand, from the American Committee on Religious Rights and Minorities, 70 Fifth Avenue, New York.

Rural Church Planning

The Committee on Town and Country, maintained jointly by the Home Missions Council and the Federal Council of Churches, met in Knoxville, Tenn., September 21-22, bringing together about twenty-five leaders in the rural field. One of the main centers of interest was the possibility of a "United Christian Mission for Rural America," suggested by the success of the National Preaching Mission of 1936-37. Other problems which engaged much attention were connected with proposals for federal aid for rural education and the promotion of land ownership among sharecroppers and tenants. A special subcommittee on land ownership was appointed.

A religious, social and educational survey of the State of Tennessee was proposed and plans were made for bringing the denominational leaders into conference with sociologists of the State in making the suggestion effective.

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"Religion in the News"

Dr. Walter W. Van Kirk, Executive Secretary of the Federal Council's Department of International Justice and Goodwill, returned to the air on Saturday evening, October 7, in the popular program "Religion in the News." This broadcast will be heard during the fall and winter every Saturday evening at 6:30 P.M., Eastern Standard Time, over the red network of the National Broadcasting Company.

Dr. William Hiram Foulkes resumes his series of radio talks in "Homespun" on November 1 and will be heard each Wednesday at 12:30 over the red network.

Conference on Annuities

On October 4-5 the Committee on Annuities, which is a subdivision of the Council's Committee on Financial and Fiduciary Matters, held a conference in New York attended by the representatives of the various religious organizations which provide annuity contracts. The meetings were held under the chairmanship of Dr. Gilbert Darlington of the American Bible Society. The problems discussed had to do chiefly with the legal requirements for the issuing of annuity agreements, the rates for annuity agreements and the investment of annuity funds.

Frontiers of American Life

Fourteen addresses delivered by Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council, over the networks of the National Broadcasting System last summer have been issued in a publication of 60 pages, entitled "Frontiers of American Life." Successive chapters deal with the American Indian, our rural heritage, problems of city life, pioneers in the Southern Highlands, our Negro neighbors, and our immigrant peoples. The book constitutes a popular and competent review of the chief interests of the home missionary movement. It is available at 25 cents from the Home Missions Council, 297 Fourth Ave., New York.

Christian Stewardship: 1940

In order to give effect to the decision of the United Stewardship Council to make 1940 a "stewardship year," a guide book on education in Christian stewardship was begun by Dr. Herman C. Weber before his lamented death last summer. The booklet has now been completed by Dr. Weber's friend and colleague, Dr. Arthur H. Limouze. The pamphlet is a compendium of practical suggestions for plans, motives and methods which the local church can follow in making its emphasis on Christian stewardship effective.

The Secretary of the United Stewardship Council is Rev. Harry S. Myers, Hillsdale College, Hillsdale, Mich.

"Alcoholfax"

As a means of providing up-to-date material for educational work on the problem of alcohol, the organization known as Allied Youth is issuing "Alcoholfax Educational Service" monthly in mimeographed form. The material covers an extraordinary range of valuable materials culled from many sources, dealing with the scientific, physical, social and moral aspects of the liquor problem. The material, which is issued at \$10 per year, is believed to be the most comprehensive treatment of the subject now available. The address of Allied Youth is National Education Association Building, Washington, D. C.

World's Sunday School Leader

Dr. Forrest L. Knapp, who was elected Associate Secretary of the World's Sunday School Association at a meeting of the North American Administrative Committee held on August 1, began his work on October 1.

Dr. Knapp has been a member of the staff of the International Council of Religious Education since 1929, first as Director of Leadership Training and more recently as Director of Field Administration. He received the degree of Ph.D. from Yale University in 1927.

Church Women Support the Council

The Annual Meeting of the Women's Coöperating Commission brought an interesting group from various parts of the country to the Federal Council's offices on October 11.

The reports summed up the activities of the year and gave a sense of the solidarity of the group with the Council. It was noted that thirteen of the group are now members of departments or committees of the Council, that thirty-three of the sixty-two are financial supporters and that three are on the Executive Committee.

The desire to undergird the whole program of the Federal Council and the Church by prayer and meditation was a central interest. Mrs. John Sherman Hoyt reported on the use of the special prayers which the Commission has compiled and it was decided to give them even further use in the future.

The study of the status of women in the Church, asked for by the Commission, has been begun by the Department of Research and Education and will be published, probably early next year, in *Information Service*. A committee was appointed from the Commission to coöperate on this.

Members of the Commission and the staff of the Federal Council were guests of Mrs. Ernest G. Stillman for luncheon and the afternoon session was held in Mrs. Stillman's library.

Mrs. Samuel McCrea Cavert reported on the World Conference of Christian Youth held in Amsterdam in August and Rev. Roswell P. Barnes made a presentation of the Federal Council's position in the present world situation.

NEWS OF STATE AND LOCAL COÖPERATION

Connecticut Holds United Christian Convocation

Eleven denominations coöperated with the Connecticut Council of Churches and Religious Education in a "United Christian Convocation" October 11-12 in Hartford. The theme was "The Church of Christ Confronts the Modern World." General sessions were held on the morning of October 11 and the evenings of October 11 and 12. Parallel denominational business sessions met during the afternoon of the first day and the forenoon of the second day. United services of Holy Communion were conducted at High Noon of the second day. Parallel interdenominational group conferences met during the afternoon of the second day, followed by a United Fellowship banquet.

The interdenominational conferences included a symposium on "Preaching," a public conversation on "The Church's Ministry through Missions," a seminar on "The Ministry of the Church to the Young Adult," a tutorial class on "The Church's Task in Educating Children," a seminar on "The Church's Task in Educating Youth," a clinic on "The Problems of Church School Administration," a symposium on

"The Contributions of the Church to World Understanding and Justice," a panel discussion on "The Ministry of the Church to the Underprivileged," a symposium on "Ways to Restore Religion to Education," a fellowship group on "The Quaker Attitude Toward War," and a forum on "An Educational Approach to the Liquor Problem."

This was the second experience in which the Protestant forces of the State have united their annual business conventions. It is expected that it will now become an established practice once in three years. The agencies coöperating were The Connecticut Baptist Convention, The Connecticut Conference of Congregational Christian Churches, The Connecticut Valley Presbytery, The Connecticut Universalist Convention, The Methodist Churches, The Lutheran Churches, The Reformed Churches, The Seventh Day Baptist Churches, The Disciples of Christ, The A. M. E. and The A. M. E. Zion Churches, and the Connecticut Council of Churches and Religious Education.

Scranton Has City-Wide Prayers for Peace

On September 30 the Scranton (Pa.)

Tribune devoted a full page to the promotion of the "World-wide Communion Sunday and Prayers for Peace" celebrated in that city on October 1. The text of the page included a moving call to prayer, written by Dr. Harold C. Case, pastor of the Elm Park Methodist Church. The page was sponsored by the United Churches of Scranton and Lackawanna County, its insertion being paid for by individuals interested in the cause of peace who responded generously to the solicitation of the staff member of the newspaper.

The spirit of the message which was carried by the *Scranton Tribune* on this occasion is indicated in the following quotations:

"We pray for early peace, before the spoils of war
Have yielded military victories, prelude to reprisal treaties.

"We pray for lasting peace, with mediation opening out a way
For all nations to live in harmony together,
Nor ever break the peace to get needed spoils from war.

"We pray for justice, a peace wherein all honest nations
Must grant that truth has fashioned a fair new day on earth.

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"We pray for our own nation, that, having renounced recourse to war,
She may maintain the role to which she is now divinely called—
The task of WAGING PEACE."

Maine Convention

The Annual Convention of the Maine Council of Churches, meeting at Bangor, carried out a forward-looking program October 11-13. The general sessions laid stress upon worship and character education, in addition to hearing a course of lectures on the Prophets by Prof. Charles G. Cumming. A ringing ecumenical note was struck in an address by Dr. Edward W. Cross of Springfield, Massachusetts, on "Christians Holding the World Together."

Seminars for workers in religious education with the several age groups were paralleled by seminars on evangelism and coöperation and unity. Discussions in this latter field were led by Dr. H. Paul Douglass of the Federal Council and Dr. Mark A. Dawber of the Home Missions Council. Rev. Basil C. Gleason of Brewer presented a careful survey of the current state of local union in Maine in terms of its united and federated churches and larger parishes. The seminar on coöperation recommended that this survey be extended so as to locate particular unchurched areas. It also urged that Maine try out the Connecticut plan of having all denominations hold simultaneous annual meetings with joint general sessions. Other recommendations proposed a special conference of pastors of federated churches and provision for the membership of community churches in the Maine Council.

Women Give Missionary Leadership

Under the auspices of the Women's Department of the Chicago Church Federation the third Annual Interdenominational Missionary Institute was held September 19-20.

The theme was "Christ and the World Community: At home—Abroad." A new feature this year was an hour each day devoted to the study of materials and methods for children's work. In addition to the study conferences there was a popular mass meeting, at which Dr. Albert W. Palmer spoke on "World Christianity and World Peace" and Dr. H. Yuasa of Japan and Mr. Ping Heng Wang of China brought brief messages.

In Wichita, Kansas, the Women's Department of the Council of Churches conducted a similar institute, describing it as the "School of Missions," on September 28-29. The home missionary study book for the year, as issued by the Missionary Education Movement, entitled "Homeland Harvest," was reviewed on the first day and on the second day similar careful study was given to the foreign missions study book, "Through Tragedy to Triumph."

Cincinnati Advances in Religious Education

The Cincinnati (Ohio) Council of Churches reports that approximately four thousand children were enrolled in the vacation church schools of the city last summer. There were eighteen new schools, making a total of forty-six for the city. The program of weekday schools for the current year has been expanded by the development of one new school and the reopening of one which had been shut down for a year. Two schools which started tentatively last spring are being continued, and plans are being made for additional schools in two districts.

Brooklyn Keynotes "Coöperative Protestantism"

Coöperative Protestantism and "wisdom in planning" are the keynotes of the 1939-1940 activities of the Brooklyn Church and Mission Federation, which has organized

six commissions for special studies of Christian responsibility, culminating in a conference of the churches of the city on January 29-30. Explaining the project, Dr. J. Henry Carpenter, Executive Secretary, says:

"The Protestant Church, considered as a whole, can certainly show as much wisdom in planning as the Board of Education or a public utility corporation."

In Behalf of Young Married Couples

The New Haven (Conn.) Council of Churches is promoting through the churches of the city the plan of organizing "Mr. and Mrs. Clubs" as a means of tying young married couples to the Church. A leader of one of the successful clubs describes it as follows:

"Our Mr. and Mrs. Club has created a center of influence in the church for all our young married couples and has been the means of making all members of the group intimately acquainted with one another."

"We endeavor to make the acquaintance of young couples who are strangers in New Haven and invite them to our activities. The majority of young married couples who have joined the church within the past few years has become interested in the church through the Mr. and Mrs. Club."

The Greater New York Church Directory

The 1939-1940 edition of the Church Directory of Greater New York, including Nassau and Westchester Counties, has just been published. A volume of 456 pages, it contains a list of 1,730 Protestant churches and about 2,000 clergymen. There are eleven pages of statistics, embracing both white and colored churches, their communicant membership and Sunday school enrollment.

AMONG THE NEW BOOKS

One Generation and Another

By ROBERT RUSSELL WICKS
Scribners. \$1.50

Dean Wicks raises a vital question, namely, what makes homes permanent and happy? In his book he offers the outline of an answer. A basic principle is that we should learn from the best homes. We should also approach problems having to do with marriage and family life from the standpoint of the family, studying the bearing both of theories and of practices upon our ability to succeed in the great amateur profession of homemaking.

One factor in the handing on of a fine tradition is the power of family sentiment. Younger members learn many things by

growth and absorption as they live in a family whose members work, play, think and feel together. There is the happy fact of contagion of good in such families whether it comes in the quiet influence of daily conversation, or in the child's growing sense of those values which really rank highest in the esteem of the parents.

The author gives a large place to religion, making it a simple form of sharing of the best and a guide in the shaping of family patterns and of personal behavior. The book issues a clear call for recognition of the place of worship in the family program including private devotions, worship as a group and the participation of the family in the public worship of its community. The author gives what amounts

to an outline of religious thinking in simple form applied to parents and children.

The book is helpful both for homemakers and for young people who are beginning to see life's problems from the standpoint of the homes which are to be.

L. Foster Wood.

The Bible Economy of Plenty

By E. TALLMADGE ROOT
Harper & Bros. \$1.65

With a wealth of erudition in both Biblical interpretation and political economy, one of the pioneers of Christian unity analyzes Scriptural teaching on wealth, dis-

cusses the use of economic power by society and concludes that the Bible gives us adequate ideals and motives for the use of wealth in the development of social justice and well-being.

The author sees the cause of social disorder in our failure to distribute the production of material resources and finds hope in the dissatisfaction of leading industrialists, who now see that the mending of the capitalistic system requires more than "patchwork."

Mr. Root shows that the Bible gives us our course. The sacrifice of the common welfare to private gain "is everywhere condemned in the Bible." Its verdict is: "Man's primary task on earth is the production of wealth; the seeking of riches is his central sin." The Prophets "regarded the use of wealth as the most important sphere of human conduct." They inveighed against exploitation, whether by individuals or by nations. The Hebrew law contains perennial principles on the acquisition and use of wealth, including labor laws looking toward the protection of the weak, and encouraging industry. Likewise the Wisdom Literature teaches a consistent economic ideal: "neither poverty nor riches." The Psalmists and Job wrestle with the problem of the prosperity of the wicked. The New Testament develops the ideal of the Kingdom of God. Mr. Root's study perhaps reaches its highest point in his analysis of Jesus' teaching as furnishing principles which are eternal and not just constituting an "interim ethic."

His three clear principles are "love, the blessedness of giving, and greatness by and for service." The closing chapter is entitled "Till It Was All Leavened." Mr. Root, in spite of all seeming to the contrary, finds the heaven working.

In its searching analyses, its selection, massing and application of the texts of Scripture and its broad survey of our economic life, this might well be called a *magnum opus*. In a library it should be catalogued not only under its subject but also as a Biblical commentary and as a contribution to homiletics. It would make a good study-book for a Bible class.

CHARLES S. MACFARLAND

The American Canon

By DANIEL L. MARSH

Abingdon Press. \$1.00

The President of Boston University has made an arresting contribution to true Americanism in this little book, reviewing the seven great documents which are such a revelation of the genius of America that he calls them the American "canon." The seven (and "there is no eighth") are the Mayflower Compact, the Declaration of Independence, the Constitution of the United States, Washington's Farewell Address, "The Star-Spangled Banner," Lincoln's Second Inaugural Address, and Woodrow Wilson's essay, "The Road Away from Revolution."

As those who know the author would expect, the book is suffused with both Christian insights and enlightened patriotism. He provides a brief and penetrating exposition of each of the seven documents and emphasizes their enduring significance. The book is decidedly a tract for the times.

S. M. C.

The Church and the Political Problem of Our Day

By KARL BARTH

Scribner's. \$1.00

According to Barth, "the Church" is a separate "people" whose one function is witness, repeating "what Christ in divine power was, is, and will be." It must speak, not on every question, but "in relation to those questions into whose area and province it sees itself summoned by its own inner necessity." On these it must be positive—"Yea, yea" and "Nay, nay." It must call "white white" and "black black" independently of all other parties, lest it become an ally of the devil.

On these premises Barth proceeds to speak on National Socialism. The weakness of the German Confessional Church has been its attempt at neutrality. National Socialism is "totalitarian" and "radical," determining mankind, body and soul, abolishing man's human nature and annihilating freedom. We can no longer include such a form of state in Paul's reference to a "higher power." It proclaims itself as "the divine power," it claims to give to all men everything necessary, "for body and soul, for life and death, for time and eternity."

The anti-Semitism of National Socialism, by itself, is enough to prove its hostility to Christianity and the Church. "He who rejects and persecutes the Jews rejects and persecutes Him who died for the sins of the Jews—and then, and only thereby, for our sins as well."

The Church must make a political choice, such as that in the Apocalypse, when the Roman Empire was seen as the Beast out of the Abyss. The Church must pray for the suppression and casting out of this contemporary Beast, and for the restoration of

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the just State. The Church cannot wield the sword, but—Dr. Barth insists—she cannot be neutral between a just State and one lost to tyranny and anarchy.

CHARLES S. MACFARLAND

Christians in an Unchristian
Society

By ERNEST FREMONT TITTLE
Association Press. \$50

The latest of the "Hazen Books on Religion" is another masterpiece of popular yet solid presentation. No sounder or more arresting interpretation of the relation of Christianity to contemporary life has yet appeared. In four brief chapters the minister of the First Methodist Church of Evanston, Ill., discusses the Christian conviction of the reality of God in history, the meaning of the Kingdom of God, the revolutionary character of Christian faith and the concrete problems which Christians face in the world of today.

When the layman or the student asks basic questions about the meaning of Christianity and the Church one cannot do better than to recommend to him the entire list of Hazen Books on Religion that have thus far appeared. They are as follows:

Christianity—and Our World. By John C. Bennett

Jesus. By Mary Ely Lyman

God. By Walter Horton

Religious Living. By Georgia Harkness

Toward a World Christian Fellowship.

By Kenneth Scott Latourette

Prayer and Worship. By Douglas Steere

The Church. By George Stewart

Christians in an Unchristian Society. By

Ernest Fremont Tittle.

Homeland Harvest

By ARTHUR H. LIMOUZE

Friendship Press. Cloth \$1.00; paper \$.60

Those who have supposed that "home missions" mean a program merely of

building churches and religious institutions will gain a very different conception after reading this little book prepared for home missionary study this year. A vivid picture of the human side of the missionary enterprise is here given, setting forth the adventure, the sacrifice and the idealism which have characterized the movement from the earliest days. Along with informational material about the progress in missionary undertakings across the continent go colorful glimpses of some of the missionaries of the church and of the people among whom they have worked. The final chapter on "Trends and Assets" is an incisive analysis of present-day national conditions which challenge the churches to a strengthening of their missionary effort.

The Evangel of a New Day

By ALBERT EDWARD DAY

Cokesbury Press. \$1.50

The gifted minister of the First Methodist Church of Pasadena, Calif., who is a former chairman of the Federal Council's Department of the Church and Social Service, presents a spirited discussion of what Christianity is and of its relevance to the life of our time. The volume has an impassioned quality, matched by intellectual honesty and incisive grappling with the main issues of contemporary thought. Ours is "a disillusioned world," Dr. Day suggests, in which Utopian ideals have faded. Against this background is set the "evangel of hope" which Jesus' message of the Kingdom of God offers. The Kingdom is a "supra-historical reality which invaded history" in the Person of Jesus Christ.

The Christian message is also expounded as an "evangel of judgment," challenging the Christian to a critical appraisal of the social situation but most of all to a new kind of living in his own relations with his fellows. Christianity is further set forth as the "evangel of love," which must mean not merely talk about God's love but a translation of such a message into appro-

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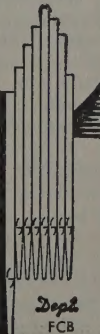
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appropriate conduct. A final chapter is a keen analysis of the kind of preaching needed today if hearts are to be touched and lives changed.

God's Control

By SAMUEL M. SHOEMAKER

Revell. \$1.50

One does not get a just appreciation of the Oxford Groups unless one distinguishes between their motive and their technique. The best interpreter of the former is Samuel M. Shoemaker.

To be sure, Dr. Shoemaker uses some of the catchwords, such as "let's change the world," but with deep meaning and not as superficially as they are sometimes employed by some of Dr. Buchman's disciples. Dr. Shoemaker tells us, first of all, that we must first change ourselves before we can listen to God's voice amid the world's babel. Then we must ourselves obey. Not until we have done these things can we attempt to create the needed "spiritual mass movement."

We must reckon with the fact that the Gospel is troublesome, bringing "not peace, but a sword." The "world" resists "change." The Christian Gospel lives on what are paradoxes to the world. It turns

things upside down, gets beyond ideals to truth and above all convicts of sin—all this is troublesome.

There is "a growing conscious spiritual hunger in the world, calling for leadership." We need not wait for a human leader; we may all be leaders, if we seek to be led of God. We must begin in the home, with preparation for marriage and build into the nation's life homes that are "God-controlled."

How are we to gain this consciousness and way of life, controlled by God? First and mainly by really wanting it. But there are conditions. They are largely summed up in the symbol of the Cross. We have crosses and we shall always have crosses; "each of us today must take up the cross of personal responsibility, or we shall be forced to carry the cross we create by our irresponsibility."

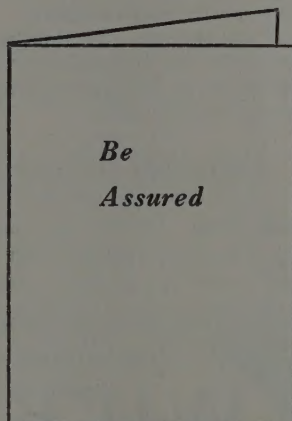
Now decisions cannot be made "gradually." "A decision is always an act." "Moral growth does not come by 'tapering off'; it comes by decision. You are not 'slowly getting over' any moral defeat by gradually doing better," and when you have really made a decision you will want to get others to make it.

"Finally, what about changing the world?" "The forces of change and movement are in the air and can be harnessed for God as well as for other ends." "It didn't take two thousand years for Communism to capture a sixth of the earth's surface," or "for seven men to change the course of events in Germany." There is "the quick stroke as well as the slow process in history." "Now is the accepted time."

For searching quality, the flash of piercing sentences, the inspiration to courage; for application of Scripture and its illuminating examples out of daily life, this volume is richer than any that I have read for many a day. In Dr. Shoemaker we have the Oxford Group at its best.

CHARLES S. MACFARLAND

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The Y.M.C.A. and Social Need

By OWEN E. PENCE

Association Press. \$2.75

The lay auspices which from the beginning have determined the conduct of the Y.M.C.A. doubtless explain why this agency has so frequently subjected itself to realistic self-examination and why it has so often used methods of research as applied to business in appraising its own work and prospects. The Association's latest attack upon its own current problems is found in this book by the Director of the Bureau of Records, Studies and Trends of the National Council.

The book is limited in that its basis is primarily formal records and statistical materials. It does not draw essentially upon first-hand case studies either of individuals or local associations. It falls into two rather different parts. The first is a competently written but highly formal institutional history stressing the interplay of conservative and innovating forces from the Association's beginnings until now.

The second part is based on a sociological analysis of the institutional characteristics of the Y.M.C.A.

The author's final mood is scarcely optimistic. He does not find the Y.M.C.A. marching straight to any definite goal; nor does he attempt to indicate any obviously right way for the future, though he points out many possible wrong ones.

The basic difficulty is that "belonging to the 'Y'" does not mean that the average member has any strong response to a set of common symbols; any high devotion to a group of common ideas; or that he has consciously adopted a common standard of conduct. This is because in general he belongs to some particular club or activity-group and not to the Y.M.C.A. in its totality.

In the author's phraseology, the meaning of membership stops at the "consumer level"—that is, the level of the value of the particular activity which the member has paid for under the plan of *à la carte* selection within the wide and not always coherent variety of services which the Association offers.

Vast marginal elements of church members are obviously marked by the same deficiencies; they belong to the women's association or the youth group, not really to the church in its universality. But the church does have its commonly recognized sacred symbols, its acknowledged creeds and its approved conduct. These tend to steady and stabilize membership.

"With the Y.M.C.A.," writes the author, "genuine unity, whether local or national, has become largely a fiction."

Perhaps the way out is for the Association to limit itself more sharply to the constituency and types of service with which it has proved most effective; and within this more limited area to seek to build up closer loyalties than those which the policy of opportunism and diffusion of effort have hitherto rendered possible.

H. Paul Douglass.

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Typical of the stories through which YOUR FAITH magazine exemplifies the wonders of the Christian Faith in the world today, *God Heard Me From a Blazing Plane*, recounted by Marjorie Shuler, is one of the feature articles in the new December issue.

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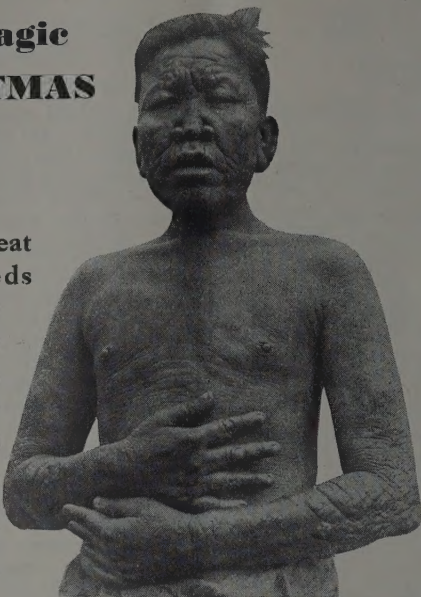
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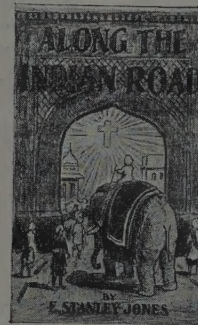


respected and given it power and influence throughout the world. These documents . . . are the Mayflower Compact, the Declaration of Independence, the Constitution of the United States, Washington's Farewell Address, 'The Star-Spangled Banner,' Lincoln's Second Inaugural Address, and Woodrow Wilson's 'Road Away from Revolution.'

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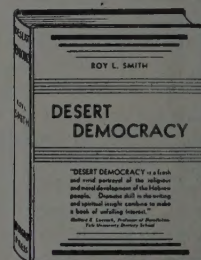


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